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Of the Church · By the Church · For the Church

# Luther League Review

OFFICIAL · ORGAN · OF · THE · LUTHER · LEAGUE · OF · AMERICA.

## EASTER NUMBER

Written for the LUTHER LEAGUE REVIEW

## We Hail Once More

We hail once more with gladness
The blessed Easter morn;
No more we weep in sadness,
For Christ to light is born.

The grave has lost its power
To hold Him in the tomb;
As perfect as the flower,
He burst the gates of gloom.

We hail the glorious dawning
That brought the perfect day,
When by the angel's warning
The stone was rolled away.

And from the stony prison,
The loving Saviour goes;
In wondrous might has risen
Triumphant o'er His foes.

—ERLE GREINER

EIGHTH CONVENTION OF THE LUTHER LEAGUE OF AMERICA, AT CHICAGO, AUGUST 11, 12 and 13, 1908. (See page 33.)

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

Luther League Review

# The Stone Is Rolled Away

St. Matthew 28:2.

BY ANNA M. LANDIS.

THE night of darkness and gloom has vanished and a bright Easter morning has appeared on the world's great canvas. Men, women and children are gazing upon the ture is none other than the second essential part in God's great plan, namely, "The Resurrection Scene," or the redemption of fallen mankind.

masterpiece of divine and human conception. They turn to go, but are seen to linger—they cannot leave the picture, so mysterious, so sublime to them. They study it, and to their great joy, the meaning becomes so simple, so beautiful that they hasten on to persuade others to come and see its beauty. This pic-

While yet dark, three women, filled with sorrow and mourning, leave their homes and hasten to the lonely spot in Joseph's garden. What has brought them there—these unprotected women—at this hour? Do you see that sepulchre or tomb in the garden? There, two days before, Jesus, their best friend, was bur-

ied, and as they were then denied the sweet privilege of anointing his body for burial, because of it being the beginning of the Sabbath day, they now seize the first opportunity to hasten to the tomb to perform this most sacred duty. As they wend their way to the tomb they remember the stone, which had been placed at the entrance to the sepulchre, and they also remember that it had been sealed, for were they not the last to leave their loving Master? Who shall roll us away the stone? is the thought uppermost in their minds. They well know they could not move it, and yet their supreme love and faith bade them go. Something seemed to tell them that all would be well. Love conquers. Who are these brave women whose infinite love lights up the pages of Holy Writ? The one is Mary Magdalene, she whom Jesus saved, and Mary, the mother of James, and Salome. These are the faithful friends who were last to leave the cross and are now the first at the tomb.

### A Ray of Light

As the women approach the sepulchre they notice the great, large stone which had closed the entrance already rolled back, and an angel sitting upon it. St. Matthew tells us the countenance of the angel was like lightning, and his raiment white as snow. Seeing the affrighted women, the angelic messenger said: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is Risen. Come, see the place where the Lord lay." And it was so as the angel had told them, and with fear and great joy these loving friends of the risen Saviour ran to tell the disciples all that had happened. The supreme moment of the early morn was soon to be realized. Jesus, the living Jesus, met them, and they fell down and worshipped Him. Dear friends, let us pause a moment to behold that scene! Beautiful, you say; yea, sublime. The blessed union of the Sinless One with the sinful is the wonderful Gospel of love. But the message must be given to the disciples, and these women were commissioned to do the work. Jesus, therefore, would have them go, even though they were desirous of abiding in the secret of His presence.

### Triumph of His Resurrection

Human feet must carry the message of salvation and human voices must proclaim the risen Saviour, so we find Mary Magdalene and the other women spreading the joyous tidings, "Christ hath conquered death and the grave, and hath led captivity captive." They unconsciously became the first missionaries to bring others to the feet of Jesus. Note the words of St. Matthew: "They did run to bring His disciples word." These humble women made no excuse to rid themselves of their mission, but willingly, gladly, hastened to tell the wonderful news, "He is risen."

The Easter morning fills every Christian heart with joy, but this gladness must not be for one day or brief season only. Yea, each day of our lives should be a day of resurrection. The Christian must rise above the gloom and trials of the past, looking ever to the risen and ascended Redeemer of the world; then shall he be able to proclaim the message everywhere of Jesus' love to a dying world.

What a grand thing is faith, that faith which removes the burdens or barriers of sin and permits the Christian to go even to the sepulchre to seek the Saviour. Who shall roll away the stone? should no longer be a question with the believer. Our faith would point us ever to the risen Saviour, who said, "And I, if I be lifted up, I will draw all men unto Me."

As Jesus became the first fruits of them that slept, He teaches all mankind the hope of a blessed immortality. He hath conquered the grave and hath taken away the sting of death, and what a sweet consolation to every Christian to feel as did King David of old, who could say: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me."

Let us leave the tomb for awhile to go out into the busy world, but let us not forget the scene of Easter morning. May we ever have within us that great love of our Saviour, that we may spread sunshine and gladness in our daily walk and conversation. Well has Ella Wheeler Wilcox said: "Who giveth love to all, pays kindness for unkindness, smiles for frowns, and lends new courage to each fainting heart, and strengthens hope and scatters joy abroad, he, too, is a redeemer—son of God."

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In "Straight Talks in Business" the author says: "Tact is the armor, push the sword, and principle the crest of the knight errant in business."

# The Resurrection

'Twas the third day! The incarnate Son of God
Had closed His life in agony and blood,
And the dim dawn, through the surrounding gloom,
Revealed the place appointed for His tomb.

In a rude vault, within a rock enclosed,
Wrapped in a shroud, His lifeless form, reposed;
A ponderous stone, with seals, the entrance barred,
And at the portal stood a Roman guard.

His friends had fled in sorrow and dismay;
Held by His murderers, His body lay;
And slowly now the shadow of the night
Receded at the coming of the light.

On the deep silence burst a sudden sound,
And, lo! a mighty earthquake shook the ground,
And smitten down, with terror and surprise,
The guard beheld an angel from the skies!

With features flashing like the lightning's flame,
In snow white raiment, to the tomb he came;
Rolled back the stone, and sat thereon, serene,
The only witness of the wondrous scene.

Then, from the grave, amid His fallen foes,
The Saviour of the world, triumphant, rose;
Defeating Death, He stood upon the sod,
In majesty supreme, the Living God!

FRANCIS DE HAES JANVIER.

# The Resurrection

BY REV. L. GROH, D.D.

### I. The Fact

NO other historic occurrence is more solidly established than that of Christ's resurrection. My readers will be believers. Hence they need no proof. Those were uniquely appalling days. A nervous tremor agitated everybody. The condition of the governor was truly pitiable. His confusion was pathetic. Citizens and strangers were under the same spell. The eclipsed sun, the rending rocks, the opening graves, the quaking earth, combined to inspire ominous forebodings. The utterance of the Centurion—"Truly, this was the Son of God"—expressed the thought of many. When Pilate was asked for a guard, he readily granted it. He was full of gloomy apprehension. The seal was put on the stone. The soldiers were duly stationed, likely four quaternions, as in the case of Peter (Acts 12:4, etc.). The enemies, in their malice, had to be witnesses that Jesus "had power to lay down His life (human) and power to take it up again." We will try to state occurrences consecutively. The day of wondrous triumph dawned. An angel of God, whose "countenance was like lightning," calmly "rolled away the stone." The sky was illuminated with dazzling light. The earth quaked and rocked. The keepers, in terror, "fell down as dead men." The sacred record, Matt. 28, is sublime in vivid simplicity. The three women came early to anoint the body. With amazement they saw the grave open and the body gone. Magdalene ran back to inform John and Peter. The other two went near, and, looking, saw a young man with a long white robe sitting in the grave. The angel greeted them pleasantly: "Fear not. Ye seek Jesus. He is not here. For He is risen, as He said." "They departed quickly, with fear and great joy." Jesus met them with "All hail." They worshipped Him, embracing His feet. John and Peter came to the grave, "saw and believed." Mary Magdalene meanwhile had returned, saw two angels robed in white sitting in the grave. Jesus stood back of her. She knew Him when He spoke her name and answered, "Rabboni!" "He appeared unto Simon." In the evening He met the two going to Emmaus; then the eleven in Jerusalem. Thus ended the thrillingly eventful day!

### II. What Is the Fact of the Resurrection to Us?

Paul answers all in a few words: "If Christ be not risen, then is our preaching vain, and your faith also is vain. If Christ be not raised ye are yet in your sins." "Then also they which are fallen asleep in Christ are perished." The certainty of His resurrection settles the

whole argument as to the solidity of our faith. "Other foundation can no man lay." If a man can say, "I have power to lay down my life and power to take it up again," with proof verifying the assertion, he must be more than human. He must encase divinity in His humanity. The flesh in him only shrouds the effulgence of the divine. When Jesus says "I am the Resurrection and the life" it is a simple statement of a far reaching doctrine. The resurrection is in the strictest sense a consequence on redemption. Christ was the "Lamb slain from the foundation of the world." If He hadn't taken the suretyship of our race, the dead could never have been raised. Whatever would have become of their souls, the bodies of all would have remained under the bondage of death. The curse was on the whole man. While the curse was unrepealed, the body could not live again. By obedience and suffering Christ satisfied the broken law and achieved the resurrection—of which He was the first fruits. "Since by man came death, by man came also the resurrection of the dead." The resurrection came by Christ in exactly the same manner as death came by Adam. The first man sinned and fell representatively. Christ representatively atoned for all, and exhausted the curse. He was also the Life. We say: "The soul of man is immortal." *But it isn't so inherently.* He who created could destroy it. Jesus "brought life and immortality to light." We see, then, Christ's resurrection is everything to us. Our bodies, though corruptible, are to become like unto His own glorious body. And, while since the fall, even souls were not inherently immortal, now Christ's full work has made our bodies also imperishable. We shall see Him even in these very bodies. Inspiring Easter joy!

### III. Recognition in Heaven

Not much needs to be said on this point. Scripture hasn't given us many hints in this line. The universal wish and general feeling that "we'll know" favor the belief. The conversation between Dives and Abraham, given by Jesus Himself, favors it. The disciples knew Moses and Elias. Family relations will not likely continue. They shall neither marry nor be given in marriage. "For they shall be as the angels of God." The souls of martyrs under the altar and those robed in white standing before the throne all argue for recognition. Luther taught that everybody will know everybody intuitively. This teaching of Dr. Martin suits me best. We are to be perfectly happy. In a big city even an old resident may walk a whole day without meeting an acquaintance. How lonely! How delightful to meet many whom you love. I feel sure Luther was right.

### IV. Belief in the Resurrection

This gives some light on God's dealing with men. Some seem cut off in their best usefulness. Some continue when they seem only a burden. Once for all, let it be impressed on us, God always deals in love with His chosen. What seems a fearful visitation may save from shipwreck of the faith. He never takes His saints from earth until their work is done. Some finish it early; others, late. Study Rom. 8:28 and 32. For personal comfort it were a favor to every saint to be removed as soon as he is justified. He is left here to be a salt of the earth. His reward for "patient endurance" is "to bring many unto righteousness and shine forever" (Dan. 12:3).

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### Easter Joy

Come, ye faithful, raise the strain
Of triumphant gladness!
God hath brought His Israel
Into joy from sadness!

'Tis the spring of souls today—
Christ hath burst His prison;
And from three days' sleep in death
As a sun hath risen.

Father of Jesus Christ, my Lord,
My Saviour, and my Head,
I trust in Thee, Whose powerful word
Hath raised Him from the dead.

To Thee the glory of Thy power
And faithfulness I give.
I shall in Christ, at that glad hour,
And Christ in me shall live.

Now let the heavens be joyful!
Let earth her song begin!
Let all the world keep triumph,
And all that is therein.

In grateful exultation
Their notes let all things blend,
For Christ the Lord hath risen,
Our Joy that hath no end.

—*Selected.*

# Christ Answers Job's Question

**"If a Man Die, Shall He Live Again?"**

BY LUTHER M. KUHNS.

THE festival of Easter directs attention to the resurrection of Christ as the cornerstone of the Christian religion. The Easter fact is the confirmation of our peace, joy and hope in imparting the advantage of the power to rise again to our human nature. This faith is declared in the Creed:

I believe in Jesus Christ, our Lord,
Who suffered under Pontius Pilate, was crucified, dead and buried;
The third day He rose again from the dead;
and I believe in the resurrection of the body: and the life everlasting. Amen.

Without this our religion is a house built upon the shifting sand, ready to fall at the first tempest of infidelity, and the superb edifice, reared by the centuries at the price of prayers and tears, of sacrifices and the fragrance of saintly lives, is the merest air castle. The resurrection of Christ is the final answer to the questioning about immortality. With His death Christ laid aside the earthly condition of weaknesses and the infirmities of human nature, as the napkin and the grave clothes, and He took on the glorified state that shall be ours, but which eye hath not seen, nor ear heard, nor the heart of man conceived.

"So for us all no real death shall be, though riven
The silver cord, or broke the golden bowl, since given
By Christ, immortal life is ours"

From Job's suspecting "in my flesh shall I see God," clear and more distinctly has this truth been apprehended with the ever widening horizon of prophetic vision until, in the attesting of Christ's own consoling words, "I am the Resurrection and the life; he that believeth in Me, though he were dead, yet shall he live," its fullness at last has demonstration. The promise of God's mercy is voiced by the prophet, "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction," and the full truth of the Gospel is established by Christ's empty tomb. Always and everywhere Christians are convinced that Jesus, as anticipated by David generations before, is the Son of God with power by reason of the resurrection. As Dr. South says: "Thus, as Christ's resurrection irrefragably proves the resurrection of the rest of mankind, so it no less proves Christ Himself to have been the Messiah, for that having all along affirmed Himself to be so, He made good the truth of what He had so affirmed by His miraculous rising again, and so gave as strong proof of His Messiahship as infinite power, joined with equal veracity, could give." From this strong central artery the life of Christian faith has coursed through the world's history. That faith is made of sterner stuff than those follies of knight errantry Cervantes attacked with the keen blade of ridicule and demolished. Even heathenism felt the power of

"That noble faith, that credence
Which gives existence worth,
And with a sense exultant
Of a celestial birth,
Entablatures with triumph
The sepulchres of earth."

For in the family Aeschylus perceived an argument for belief in immortality, saying:

So in death
Thou dost not die; for children, when the tomb
Demands the parent, with surviving glory
Preserve his fame; the corks that buoy the line."

Through Jesus Christ the Apostles preached the resurrection of the dead. Their preaching rested on this historic fact. Today it gives point and value to preaching, lifting it above earnest trifling to something positive, and more than worthless foolishness. It gives to faith the assurance of a lively hope toward God. Dr. Mulford says: "The faith of the resurrection, therefore, must always come with associations of joy. It is the conquest of life. The final victory is not with death. For the love that is stronger than death leads faith to look through death. Whatever be the confusion and variance of the world, and however widely misery prevail on the earth, the Church will still strive to celebrate its service of the resurrection, with a joy imperfectly expressed in the opening flowers of spring, and by the exultant anthems that rise beyond the fanfare of trumpets and are borne from choir to choir." We are most miserable without this faith and

hope. Take this away, and hope is shattered as easily as a breath shivers the iridescent soap bubble; but hope is more than a child's plaything. Our vision of faith and hope has seen deliverance from the power of Satan, that we might receive the forgiveness of sins, and entrance into the inheritance among the sanctified in the eternal kingdom of God, where through Christ we shall realize our heirship.

It means our justification. As Martin Luther says: "If we desire to be true Christians it is necessary for us firmly to establish in our hearts through faith this article, that Christ, who bore our sins upon the cross, and who died in payment for them, arose again from the dead for our justification. The more firmly we believe this, the more will our hearts rejoice and be comforted. For it is impossible not to be glad when we see Christ alive, a pure and beautiful being, who before, on account of our sins, was wretched and pitiable in death and in the grave. We are now convinced that our transgressions are removed and forever put away." It means our God has not sealed the promise of the forgiveness of sins with a lie, nor witnessed with a miracle to a monumental fraud. It means a power is given us sufficient to enable us to walk in newness of life.

The resurrection is not incredible, if we believe in the infinite power of God. The farmer knows "except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." Or as Elizabeth Charles says:

"As the last upspringing grain
Breathes still the resurrection song,
That light the victory shall gain,
That death is weak and life is strong;

So, with immortal vigor rife,
The lowliest life that faith hath freed,
Bears witness still that Christ is life,
And that the Life is risen indeed."

So the divine creation of man in the image of God, lost in the fall, is fully restored in the resurrection through the likeness of His death. It is not an earthly thing, but the quickening of the divine spirit. The lifeless carbons in the arc lights on our streets, as soon as the current is turned on nightly, spring into points of light, and as Ezekiel, in the vision of the valley of dry bones, saw bone fit to bone, and overlaid with the body, so from our cemeteries the dead shall come forth spiritual and immortal. Dr. Salmond asks and answers the question: "What, then, has Christianity done for the hope of immortality? It has translated a guess, a dream, a longing, a probability, into a certainty. It has done this by interpreting us to ourselves, and confirming the voice of prophecy within us. That there is a witness in man himself, in his heart, his intellect, his conscience, is what the Ethnic faiths attest. That there is a witness in the constitution of things is what is meant by the philosophies of the educated races. The arguments of natural religion take up this double witness. But none of these arguments, nor all of them together, are logically valid. The very highest to which they can carry us is a probability, perhaps a 'sublime probability,' that there is a future for us. But Christianity has brought out this witness in ourselves and in nature into light and clearness as nothing else has done." This is because we are brought to the axis of all revolving speculative theories in the consciousness of a personal relation with Christ, whose risen life is prophetic of our own immortality. In the Christian sense, as used by monastic writers, Jesus Christ is the one true phœnix. Therefore, with Paul we say: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Admit the resurrection of Christ, and you pass from revealed truth to revealed facts. Acquiesce in this supernatural fact—honestly believe it—and sooner or later the whole of the fundamental doctrines of faith must be accepted. As Christlieb says: "For the dogma of the resurrection is the proof of all other dogmas, the foundation of our Christian life and hope, the soul of the entire Apostolic preaching, the cornerstone on which the Christian Church is built." Practically it involved the surrender of a life of sin to attain the new aim of life in not living for self alone, but for Him who died for us and rose again. It brings religion from cloudland down to earth to meet man's necessities and aspirations. Logically it is conclusive against infidelity and requires assent to the teachings of Christ. Last, but not least, it gives us, as it did the women the first Easter morning, visions of angels in the tomb, when with the shock of an earthquake the stone rolled from the door of the borrowed sepulchre in the Arimathæan's garden, because, ***like as Christ was raised from the dead by the glory of the Father, even so we also shall walk in newness of life.***

# The Point of Paradise

## CHAPTER I.

In which we make the acquaintance of some worthy people, after they have had an exciting adventure.

NIGHT had just spread her ebon mantle over the busy streets of Plymouth town one May day in the eventful year 1632. In those days street lamps were found only in large cities like London. The streets of Plymouth were therefore cheerless places after nightfall, lit only by the light coming from shop windows, and the occasional twinkling of a pedestrian's lantern. Robbers were already abroad, and the belated citizens were making the utmost haste to reach the protecting shelter of their homes.

Down one of the darkest streets, the notorious Wharf street—a narrow, crooked gulf between lofty warehouses—a man was hurrying, evidently intent on reaching some vessel moored to the wharf below. He had nearly reached the foot of the street, where it makes the last turn before opening out on the water front. The darkness was here unrelieved by even the faintest gleam from either window or lantern. One could not distinguish doorway from wall in any of the old buildings. Conscious of the likelihood of such a place being the lurking place of footpads, our traveler took a firmer grip on his sword and hastened his gait. Suddenly, without any warning sound, he felt himself securely seized from behind. Before a cry could escape from his lips a gag had been forcibly thrust into his mouth and he lay helpless on the ground.

With the dexterity of experts the thieves were rapidly transferring his watch, purse, rings, buckles, even the very buttons and gold lace on his coat, into their pockets, when their work was interrupted as suddenly as it had begun. The blinding light of a dark lantern was flashed into their eyes, and at the same moment a commanding bass voice said in purest French, "Stop in your game, my masters!" "My two pistols are saying the same thing!" added another voice out of the darkness behind the lantern.

Completely taken by surprise, seeing that flight was impossible and resistance useless, the scoundrels allowed themselves to be taken into custody. "Now, gentlemen," resumed the first speaker, when the unfortunate man had been released and the thieves bound in their turn, "let us not waste any time here, but take our captives to the guard's quarters, and afterward repair to the Grey Eagle for some supper. Will you join us, friend?"

"With pleasure! Especially as you have not yet permitted me to thank you for your great kindness to me. I would like to know the noble gentlemen to whom I am indebted for my rescue."

The little procession then set forward, the thieves walking sulkily in the midst of their unwelcome escort. At the headquarters of the street watchmen considerable excitement was caused by the entrance of the imposing gentlemen and their prisoners. "Here," said our spokesman, "are two of your citizens who have been too free with their hands. We entrust them to you for safekeeping." The facts in the case were soon entered into the ponderous ledger with imposing formality on the part of the officer in charge. The time for a hearing having been set for the next forenoon, the three friends set out for the Grey Eagle, which happily was not far away.

A typical English inn received them into its cheerful dining room. The bright fire, the shining candles, the snowy tables with their gleaming silver, and above all, the savory smell that came from the kitchen, invited them to contentment and geniality. The table was immediately set for them by a rosy cheeked maid, and under the influence of all these cheery surroundings the tempting viands soon went the way of all well cooked food.

"May I now have the pleasure of knowing who my generous rescuers are?"

"Gladly!" replied he who was the taller of the two and whom our friend recognized as the possessor of the bass voice, "for the introduction is soon made, in my case at least. I am a Frenchman, my home is in Paris, and I am in the service of the great Cardinal Richelieu. My name is La Mar." As he said this in a frank, kindly way, his noble face glowing with cordiality, he won the instant esteem of his two companions. "Friend Vingord," he

continued, "now is your turn to introduce yourself, for I can only give our friend your name."

"I have no hesitation in giving you the simple history of my short life. I am a native of Sweden, a citizen of Stockholm and the confidential friend as well as a loyal subject of our most gracious king, Gustavus Adolphus. I am even now on my way to rejoin him in Germany."

"I see," said La Mar, "that my judgment was not in error. I believed both of you to be men who appreciate frankness. You have trusted me and I will not permit you to outdo me. I am the bearer of a message to your king and a sincere friend of the cause you represent."

"Fortune could not have thrown me into any company more according to my liking," said the third speaker. "My history also is short and simple. I am a Hollander by adoption, a Frenchman by birth, and lately director of the colony at New Amsterdam."

"Not Minuit?" cried La Mar.

"The same."

"God be praised! Minuit, this is more than chance. Do you not recognize me? My name in the old days at Wesel was only Luis."

"Luis, the dear old pastor's son! This is worth the risk of twenty robberies." The two old friends embraced heartily.

"When do you leave Plymouth?" said La Mar.

"I must leave tomorrow, or at the utmost the day following. As you have doubtless heard, I have been summoned to appear before the States General to answer certain charges preferred by my enemies. The English have detained me here more than a month already on an absurd charge of illegal trading, from which they have just acquitted me. I am sure that when I can secure a hearing at home the authorities cannot do otherwise than reinstate me."

"Then we shall have to make the most of the few hours that remain," answered La Mar. "But, alas! in regard to your prospects at Antwerp I can hardly give you any encouragement. I fear the States General are beyond the reach of truth and reason. On my way hither I learned that the company is divided into factions, and at present the Van Rensselaers are in power, so that it is almost certain that son-in-law Van Twiller will receive the appointment as director."

"All may not yet be lost," said Minuit, "and I am above all anxious to set the facts in the case clearly before the authorities for the sake of the colony."

"God grant you success!" said both his friends. "And," added Vingord, "if you don't succeed, enter the employ of my gracious sovereign. He has been cherishing the hope of establishing a colony of Swedes in America ever since your countryman Usselinx became his friend and told him of the wonderful country beyond the sea. The lack of a proper person to undertake the work alone has prevented it."

"Your good opinions certainly encourage me, and if I do not succeed in Holland I will be glad to serve the King of Sweden. Discipline demands that I must now return to my ship, but you must be my guest tomorrow, when we will talk further over these matters. One thing more before we separate. How did you happen to be so fortunately at hand when the robbers attacked me?"

"That also is a short story," said Vingord. "Not half an hour before you were waylaid I was rescued from a similar fate by La Mar, to whom I also owe my possessions and perhaps my life. We were on our way to the Grey Eagle when we saw your assailants going into Wharf street as if in pursuit of some one. We determined to take them if possible, and the result you know."

"Permit me once more to thank you for your services and to pledge you mine if I can be of any service to you."

"You can," said La Mar, "if you will permit us to see you safely to your ship."

The three friends reached the vessel without mishap, and after the adieux were said parted until the morrow.

(*To be continued.*)

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The Church is under severe criticism for advertising a welcome to strangers and then allowing one of them to leave the sanctuary after a service without special attention. Perhaps the Church has been a little lax in this respect. Social chats before and after a service of worship are not conducive to reverence, but the hand extended in fellowship and a word of greeting are not out of place.

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No serious-minded, conscientious person would try to feed his body wholly, or largely, on sweetmeats, yet many persons expect their mental faculties to thrive on a diet of highly-seasoned, "light" reading.

# Along the Canadian Pacific

BY ZOE I. HIRT.

A WRITER in a current monthly says: "The greatest story of the day is the story of the Canadian Northwest. Tales of new lands are always interesting, but this is the chronicle of the last great trek, the trek into the last of the new lands—at least, into the last on the American continent. It is the greatest people movement the world ever saw; greater than the migrating of the Aryans, the Cimri, the Goths. Silently, irresistibly, with an unparalleled rapidity, the people are moving forward and occupying the new lands, even as they did the forests of Europe long ago, and the forests of the Appalachians since then.

This army of wayfarers bears no banners, few are its trumpets and drums. Attila the Hun led his savage clans over an empire and laid waste its cities, boasting that no blade of grass might grow behind his horses' feet. This army of peace has for its purpose the simple one of making two blades of grass grow where but one grew before.

The great movement to the Northwest is no battle march, other than the ever joyous marching of man to do battle with the wilderness, with the out of doors. It lays waste no homes, but builds homes anew. It is the mightiest as well as the most peaceful conquest of the conquering Anglo-Saxon race. More than that—it is the swiftest.

When the world was young, peoples marched slowly, their flocks and herds with them, gaining perhaps a hundred miles a year in westward course; pausing to build, to breed, to till; slipping back, edging forward. Today the earth is winged with rapid wheels. The flocks and herds are swept forward as swiftly as their owners. Property, possessions, home, family, all go forward at once, and what was once a hundred miles is now a thousand—aye, two thousand and more. A week spans a year today, a year measures indeed a century."

And what of the land into which this great army is sweeping? Though the Canadian Pacific really connects Vancouver, on the Pacific Coast, with Quebec, on the St. Lawrence River, we shall confine our attention to the part of Southern Canada stretching between and including Manitoba and British Columbia. A distinguished student of geography and of men has declared that this part of Canada, with the part of the United States bordering immediately upon it, is likely to become the home of a better stock of men of our race than has yet been developed elsewhere in America or in Europe. The arable parts of this region are so fertile that they will sustain an enormous population. Streams, mines, forests, farms—all these have an enduring variety and abundance of wealth. The great valleys are capable of producing anything grown in the Temperate Zone.

This country invites to an outdoor life more kindly than any other land of the same latitude or altitude. Though in winter the mercury falls much lower than in Pennsylvania or in New York, the atmosphere is so dry that the effects of the cold are not greater than with us. When spring opens, it comes with a rush, and vegetation grows rapidly.

Almost every form of wealth can be found in this region—rich mines, richer wheat fields, vast forests. The mountains teem with mineral wealth, their vast slopes and all the seaboard are covered with virgin forest, millions of verdant acres of grazing land await the herds, and the deep, wide harbors along the coast are the natural gateway to the Orient. The shore waters abound in valuable fish, but salmon is king.

The mines of this vast region have been scarcely scratched; the surface of the entire mountainous portions indicates inexhaustible buried treasure. Gold, silver, copper, lead, iron, nickel, zinc, and coal are the principal mineral products.

For the man with steady purpose and pastoral tastes the Northwest is a land flowing with milk and honey. The miner, the farmer, the fisherman, the railroad builder—every primary and productive man sees before him an endless chain of profitable work for himself and for his successors, under favorable conditions, that nothing can change.

Western Canada is today the Eldorado toward which the eyes of the Old World are turning. But this region was practically unknown until the completion of the transcontinental railroad. It is to the gigantic system of the Canadian Pacific that the Canadian Northwest owes its population and prosperity.

Winnipeg is the distributing point for the Canadian Northwest. It is the key to a vast

wheat prairie that stretches from the Red River Valley to a thousand miles of Upper Alberta. It is said that absolutely the greatest continuous wheat belt in the entire world extends from the foot of Lake Winnipeg 825 miles northwest.

Winnipeg is a city of rapid growth. From a population of 42,000 in 1901 it rose to 100,000 in 1905. Just before the snow comes the Immigration Department of the Canadian Government takes stock of its year's work. Canada is eager for immigration; the Government spends a large sum of money on immigration propaganda.

Just when the free lands of the United States are exhausted and the Federal Government is putting up the bars to keep out the penniless emigrant, Canada is in a position to open wide her doors to him. And of the Canadian immigration, more than 90 per cent. move to the west, and Winnipeg is the clearing house for most of the western immigration.

An army is marched into this city daily by rail to occupy it overnight. Immigrants come by battalions—they come in broods and colonies from Germany, Russia, Sweden, Norway, Finland, Denmark and Iceland. It is said that there are more Icelanders in Winnipeg than in any other city in the world. In the year 1903 there came into and passed through Winnipeg 2,985 Germans, 2,806 Finns, 4,208 Scandinavians.

A discovery of these facts caused the General Council Home Mission Board, in 1904, to send a field missionary into Winnipeg to investigate, and he found that at least every fifth man, woman and child was a Lutheran. He found four German Lutheran churches, two Icelandic and two Swedish; but up to that time no English Lutheran service had been held in the city. On December 13, 1904, Missionary Jensen preached the first English sermon on Main street, in front of the British and Foreign Bible Society rooms. By the end of September, 1905, a very desirable lot was secured and ground was broken for the erection of the First English Lutheran Church in Winnipeg—the first in Manitoba—yes, the first English Lutheran church in all Western Canada.

In June, 1906, a resident pastor was installed and the new church was dedicated the following September.

But Missionary Jensen did not stop at Winnipeg. Fifty miles farther north, in a country well taken up by homesteaders, there had been no regular church services of any kind. Out of the various nationalities our missionary early last year organized an English Lutheran church with fifty charter members. The site of the new town was selected, and the name Meridian chosen at Rev. Mr. Jensen's suggestion. Here, convenient to a new branch railroad just surveyed, the church will be built.

This, then, is the extent of the English Lutheran work in the Canadian West. The June number of the *Home Missionary* had an extract from one of Missionary Jensen's letters. Referring to the Canadian Northwest, he said: "The number of ungathered Lutherans in this territory is not known, but there are thousands. Alberta alone has 43,000 people from the United States, the majority of whom are Lutherans and mostly English speaking. The conditions are practically the same in Saskatchewan, where about every fourth or fifth person is a Lutheran, or ought to be one. Some have entered other communions, because ours is represented only in the German language. You may see at once what other denominations are doing to gather in these people when I tell you that in two weeks last September the Methodists stationed thirty-five missionaries west of Winnipeg. The Presbyterians are calling for one hundred men to work in the same field. While they have many of their own faith to be looked after, they nevertheless are mindful of others to be gotten."

We cannot look into the conditions existing in the Canadian Northwest without exclaiming, in the words of our Saviour, "The harvest truly is plenteous, but the laborers are few." The first great need of our Church, to enable her to cope with her gigantic missionary problems, is the need of "more men, more, more, and still more men, for the ministry." Do our Luther Leaguers realize the immensity of the field, the greatness of the harvest, and the scarcity of laborers? Do we spend one-fourth as much time studying the missionary problems of our Church as we spend in planning the monthly social meetings of our societies?

One of our field missionaries pleads for at least one hundred young men to prepare for the ministry; for larger offerings and more prayers, by our laymen, for missions and church extension; for a broader, deeper, more intense spirit of missions, not limited to local congregation, city or synod, but embracing the continent and the world.

# Luther League Topics

2d Sunday After Easter. May 3, 1908.

## Original Sin

Psalms 51:5; Romans, 5:12-14.

Topic Reviewed by Rev. C. Armand Miller, D. D.

Questions to be answered in brief papers: What is meant by original sin? Whence does original sin come? Is original sin really sin?

Lessons for our own lives: 1. Original sin is not an act or series of acts, but a condition. Those who deny it have to meet and explain the universal fact of human experience that it is easier to do wrong than to do right. As an old professor of theology used to put it: "You don't have to send a child to school to teach it badness, but you do have to train and correct and repeat your teaching to teach it goodness." This is a fact. The explanation of the fact which the Bible gives is that through a sinful act, an act of disobedience, distrust and rebellion against God, man's nature was corrupted, so that since a clean thing cannot come out of an unclean, or as Jesus expressed it: "That which is born of the flesh is flesh," every human being "born after the common course of nature" is born with that tendency downward which we all know so well. *Why* even the little child turns more naturally to that which is not good than to that which is, human reasoning, rejecting the Biblical explanation, does not at all explain. Its latest effort, which can only lead to confusion, is an attempt to show that sin is not sin, but only an imperfect stage of development, a step in the ascent of man! Every man's conscience knows better! Even according to the principles of scientific theories, it is rational to accept an hypothesis which accords with and explains the facts, rather than one which denies and ignores them. The explanation of the Bible, and of the Confession based on it, has stood the test and will stand when the modern and temporary fashions of thought have become obsolete.

2. Original sin is truly sin. A poisonous plant is worse than a poisonous fruit which it bears, because it has in it the potency of much more fruit. The source is more important, more harmful, a more serious evil, than the evil stream which flows from it. It is more vital to slay the basilisk than to crush a single egg. The tiger cub cannot be admitted to the nursery as a plaything for the babes, though it is as gentle, as pleasant, now, as a kitten, because it has the tiger nature in it. Original sin, likewise, though it had never manifested itself (if that were possible), in a single act, could not find a place in heaven, for it is the fruitful source of all sins of act, and in itself more evil and alien from God and all good than the acts themselves. Such reflections may help to make plain the statement of the Article, that "original sin is truly sin, condemning and bringing eternal death upon all that are not born again by baptism and the Holy Spirit."

3d Sunday After Easter. May 10, 1908.

## Young Men for the Ministry

Isaiah 6:1-8.

The prophet received a vision of God's glory. In this vision he saw the Lord's throne, its majesty, and the court of heaven. The antiphon of the seraphim arrested his attention. It proclaimed the holiness of the Lord. This is a great theme. And the climax of the vision was a revelation of forgiveness. Iniquity was removed and sin was purged.

It was a spectacle to fill the prophet with awe, and well calculated to magnify his office. The theme is an exhaustive subject. And what the prophet saw was a reward for any labor.

1. Magnify the Office.—In winning young men for the Gospel ministry today, pastors should magnify their calling. We cannot make the calling attractive by cheapening it. The Church and her pastors should magnify the Gospel ministry.

2. The Lofty Theme.—Oratory has no loftier theme. Can you mention a better one for those gifted with a voice and presence? For the brush of the painter or the pen of the writer there is no theme offering the greatness of the divine holiness.

3. The Noble Work.—Can any other business promise such results for eternity? The work of the ministry is that of saving sinners. It is to make known to men God's forgiveness.

4. The Divine Call.—Have you considered this? Maybe God is calling you to the Gospel

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

ministry! What talents he has given you may be such as are adapted to this great work. "Here am I; send me," was the answer to a searching question. The offer was not rejected. It was the answer expected.

The office of the ministry, the theme of those adopting this calling, the results attending upon the work of the ministry, and the urgency of the call are worthy of consideration of gifted young men. "Whom shall I send, and who will go for us?" is a live question in the Church today. There is a need. Men must be had to supply that need. Does it apply to you? The quality of personal adaptation must be considered by young men. But do not make excuses where there should be none. Go preach the Gospel to every creature means there shall be some one to tell the story of the Cross.

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4th Sunday After Easter. May 17th, 1908.

### Christ: His Person and Work

John 1:14; Heb. 1:1-3.

Topic Reviewed by Rev. C. Armand Miller, D. D.

Questions to be answered in brief papers: State the doctrine of the Person of Christ. Why did God become Man? What is, in outline, the work of Christ?

Lessons for our own lives: 1. Are we sufficiently grateful that we have a Divine Saviour? We need one not less than Divine. Our guilt is too great to have been taken away by a man, even the best of men. Those who do not recognize nor realize the guilt and sin of their lives, may well be satisfied with a Saviour who is only a great Jew, a man of exemplary life, with a genius for religion. But we, who are sinners, need a Saviour whose power is great enough to make propitiation for our sins! And God in the flesh has power and grace enough.

2. Are we sufficiently grateful that our God became man, that we have a human Saviour? God, until Christ came, was always so far away, in the thought and feeling of His children. What sinful man *can* feel that he dares approach the holy God? But when God *is* man, when our High Priest is one that can be touched with the feelings of our infirmities, one who was in all points tempted like as we are, one who walked earth's pathways, felt earth's sorrows, invited earth's sinful ones to talk and eat with Him—then we have the very Saviour we need, the Saviour who removes the gulf between us and God, the Saviour none but God could have thought of or provided.

3. Hence we can be sure that our redemption is complete and our assurance founded on an eternal rock. He, equipped as none other, by His Godhead, to render a sufficient satisfaction, and by His manhood to be our representative and really take our place, and draw us near to God, has accomplished our redemption. Have you seized the very heart and kernel of the Gospel? It lies in this fact: It is *His* redemption. He has accomplished it. What *He* did makes us safe and saved. Not in the least degree does it depend upon us, our doing, our praying, our anything. *He* did it all. We have only to accept it. by faith. If it depended at all upon us, we could never be sure it was done, or we were sure of salvation. Because it is all of Him, the God-man, and He is to be trusted fully, we can be sure, we can rejoice, we can look up into our Father's face with the child's confidence, while we say, "Abba," our Father.

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5th Sunday After Easter. May 24, 1908.

### Gustavus Vasa

II Samuel 2:1-7.

Topic Reviewed by Rev. F. C. Longaker.

The life of Gustavus Vasa has a permanent interest for Lutherans. He was the first Lutheran king of Sweden, and made Lutheranism the religion of his subjects. With the exception of about 10,000 Roman Catholics and others, the entire population is still Lutheran, despite the proselyting efforts of the sects.

The subject of this sketch, born at Lindholm, May 12, 1496, was the descendant of an old family of Swedish nobles. He was the son of Councillor Eric Johanssan, and consequently bore the name of Gustavus Ericsson (Eric's son). His father had him trained in statecraft under the Swedish administrator, Sten Sture. At that time both Sweden and Norway were under the sway of Christian II, King of Denmark, suffering the ills of government by foreign deputies. Gustavus early became involved in the unfortunate quarrels with Denmark which so greatly distracted Sweden. He took an active part in the defense of Stockholm against the Danish king in 1517. Being defeated by the sturdy Swedes, Xian had recourse to fraud, enticing a number of the senate to Stockholm, including Gustavus, on board his ship and secretly conveyed them as prisoners to Denmark. After a year Gustavus

escaped and returned to Sweden, where for a number of years he sought to arouse his countrymen against the tyranny of the Danes, but with indifferent success. About the beginning of 1522, however, the peasantry began to flock about him, and amid boundless enthusiasm the posts of the enemy were successfully stormed. Christian was compelled to resign the crown and to retire from Denmark. The Scandinavian union, which had existed for 126 years, was brought to a close, and Gustavus Ericsson was acknowledged as King of Sweden.

But, being a zealous Lutheran, he refused to be crowned by Roman Catholic bishops, postponing the coronation for two years. He determined to cripple the power of the Roman clergy, levying heavy imposts upon their estates, and to give Lutheranism a firm footing in the land. For a time his opinions were not favorably received by the people, but finally he succeeded in establishing the Reformation in Sweden. At the Diet of Westeras, in 1527, Lutheranism was formally pronounced as the Swedish religion.

In 1534, Gustavus made war against the towns composing the Hanseatic League, which controlled the entire commerce of the north. The power of the league was broken, and Swedish trade promoted at home and abroad. During his reign roads and bridges were built in almost every part of the country. Every trade and profession received attention, and schools and colleges, after the decay of the older Roman Catholic institutions, owed their revival to him. In dealing with his subjects he was firm, with Romanists severe, but seldom unjust. He fostered Lutheran missions to the Finns and the Lapps, giving them the Bible, catechism, hymns and other religious literature in their own tongue. Gustavus is described as having been methodical, just, moral and abstemious in his mode of life, an able administrator, and with scarcely a quality unworthy of esteem.

The surname Vasa was derived from a vase shaped figure on his coat of arms. Actual surnames were then not in vogue among the Swedish nobility. But history knows and honors him as Gustavus Vasa, the king who made Sweden and introduced Lutheranism as its religion. He found the country a wilderness and a prey to the rapacity of the nobles. After a reign of forty years, he left it a peaceful and civilized realm, with a full treasury, a good army and a strong fleet. In a threefold sense he was the liberator of Sweden—politically, commercially and religiously. By an edict of the Diet of Westeras, in 1544, the crown was declared to be hereditary in his male descendants. Gustavus Adolphus, the Lion of the North and hero of the Thirty Years' War, was his grandson.

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Exaudi Sunday. May 31, 1908.

## Christian Homes

James 1:22-27

Questions to be answered in brief papers: What constitutes a Christian home? What is the importance of a Christian home? What shall we do to make Christian homes?

Lessons for our own lives: 1. Upon the home is built society, government and the Church. If social life, the State and the Church are to exist according to God's plan, permeated with Christ's spirit, the home must be Christian. Without Christian homes none of these can be Christian. The family is the unit in the divine plan. It is, so to speak, the primal cell, which by growth and combination develops every form of the common life of man. Here is the real "strategic point." Upon this everything depends. There is no question of equal importance with this one.

2. A Christian home in its complete character should include the parents as faithful, believing people; loyal to the Church, its services, activities and sacramental privileges; the children, as baptized members of the Church, given to these parents to rear for God; family worship; daily religious instruction in the home, using for that purpose the ideal text book, Luther's Small Catechism, with its five parts, each set forth "in the plain form in which it is to be taught by the head of a family," according to the purpose for which it was written; the careful nurture, discipline and correction of each child, prayerfully and scripturally, by the parents; a library of the publications of the Church as they are adapted for the use of the various members of the family; the weekly Church paper, at the expense, if necessary, of doing without the secular daily or weekly, the less important being sacrificed to the greater; pleasant talk about the Church and about religious subjects; personal conversation by the parents with each child concerning his own spiritual life; Christ and the Church given the place of first importance in all things—the right emphasis be-

ing evident in words and acts. Do you recognize the picture? Is that a portrait of your home? How many of its features are lacking? What are you going to do about it? How can we have a Christian nation, how can the Church grow and deepen its hold upon the people, how can reverence for law, honesty, virtue, high principle, prevail and control, if parents leave to the half hour of Sunday school instruction, once a week, the whole work of teaching the child the contents of the Bible, the Catechism, the vast body of truth concerning faith and conduct which one must know to have a true, deep-rooted Christian character? If the nation is to be saved, the Christian home must be saved.

# Our Secretary's Activity

IN the Luther League, Chicago is just now the center of interest. We found much enthusiasm in the city among the workers over the approaching convention. Great things are promised and no doubt will be fulfilled. Great things such as might be expected from a great city and a great Lutheran center are in course of preparation for the delegates and visitors. In another place in this issue of THE REVIEW you will find some detailed information. One thing that our leagues can do to help the convention is to send delegates and visitors. We want the young men and women of our Church to be in attendance upon the national convention. How shall we have a convention without them? The convention is to stimulate our young men and women in loyalty and increased Christian activity. No wonder the Chicago committee said to me: "Tell the leagues to send the full number of delegates and all the visitors willing to come." We hope you will be at this convention.

Until May 21, 1908, the General Secretary should be addressed care of THE LUTHER LEAGUE REVIEW, P. O. Box 876, New York City.

In several of the leagues we were privileged to visit this month we found much activity. Several of these leagues were in German Lutheran churches. The interest and enthusiasm of the pastors had gathered the young people about them. The ranks were closed up and they were following close up to their pastors.

Is it not a mistake when in our League work we do not aim at definite outcomes to our efforts? We should look with confidence for such results, and bend all our energies to secure them. Of course, it means putting a plan into your work. But is this not necessary to all successful work. The Luther League has certain well defined principles and lines of action that have been adopted. These have been tested and approved by experience. Along these lines a great work is to be done. Expect! Anticipate! Look forward to and count upon stirring your league to action. Look forward to the coming and presence of a harvest for your work along lines approved by experience and sanctioned by the Church. Such a spirit in your league work is conducive to both confidence and pleasure.

LUTHER M. KUHNS.

### The Trophy of Easter

Instead of a flying flag, like our beautiful Stars and Stripes, it was customary for the tribes of Israel to set or carry a pole upon which was placed a figure or design to mark the rallying point of the tribe.

The most ancient Roman ensign carried by a standard bearer is said to have been a handful of straw, fixed to the top of a spear or pole. This was succeeded by figures of five animals, for the five divisions of the army. About the year B. C. 104 only the eagle was retained and made of silver or bronze. Later they added a serpent, a ball or orb, representing Rome's conquest of the world; and a bronze figure of Victory and head of the living emperor.

But from the time of Constantine the Great, the imperial standard was called the labarum. On it a figure or emblem of Christ was woven in gold upon purple cloth expanded upon a cross.

There is but one trophy of perennial value for Christians in all lands. It is the emblem of the great final conquest of Christ over sin, death, Satan and hell. It is the Cross.

There is ever a new company of those who can take advantage of the precious Reading Courses offered by the League.

# Luther League of America

**Eighth Convention at Chicago, August 11, 12, 13**

THE Eighth Biennial Convention of the Luther League of America, to be held in Chicago August 11, 12, 13, promises to be of unusual interest. The executive committee of the Chicago district Luther League has been selected, and this committee will have charge of the local convention arrangements. This committee consists of forty-three members. They represent the Lutheran Church organizations of Chicago.

It has been decided that the convention of the Luther League of Illinois will be held at the same time. It will be the annual convention of the State League. Upon the conclusion of the business sessions the State convention will be merged into the national convention. This will bring to Chicago large numbers of Illinois Luther Leaguers.

The business sessions of the convention are to be held in Handel Hall. This hall is conveniently located in the business portion of the city. The grand rally meeting will be held in either the Auditorium or the Coliseum. Definite arrangements have not yet been made in regard to the place for holding this particular meeting. The entertainment committee has arranged for a reception for the delegates and visitors at either Wicker Park or Immanuel Church on Tuesday evening, August 11, at the conclusion of the opening session of the national convention. Simultaneous meetings will be held on Wednesday evening, August 12, on the North, West and South Sides. The grand rally will be on the evening of August 13. Senator Knute Nelson, of Minnesota, has consented to deliver the address upon this occasion. A chorus of 500 voices under the direction of Prof. Alfred Holmes is now training and will render a fine musical program.

The Chicago Luther Leaguers propose tendering the delegates and visitors to the national convention a lake excursion on Friday, August 14. It is understood that the splendid lake steamer, Theodore Roosevelt, will probably be secured for this excursion, which will be to either Michigan City or South Haven. The Palmer House has been indicated as convention headquarters. Hotel rates are $1 a day and upward, American plan. The local committee in charge is as follows: President, J. Alexander Nelson; secretary, Miss Bertha E. Waller; treasurer, John L. Reque.

Additional committees having in charge arrangements for the approaching convention are as follows: Finance, C. T. A. Anderson, chairman; press, Rev. J. R. E. Hunt, chairman; information, Monroe A. Munson, chairman; registration, Andrew M. Anderson, chairman; entertainment, Clarence C. Eisemann, chairman; hall and decorations, Raymond Hanson, chairman; ladies' auxiliary, Mrs. Emmy Evald, chairman.

For full particulars write to Mr. J. Alexander Nelson, 1807 West End avenue.

On the evening of the grand rally it is probable the great chorus will render the oratorio of "Ruth." Another feature of the evening will be the presence of Thomas' Orchestra. However, the details have not yet been fully worked out. At the conclusion of the opening session, on the evening of August 11, under the auspices of the Ladies Auxiliary, it is intended to serve a banquet for the delegates and visitors.

The following committees are announced: Transportation, Mr. John F. Dinkey, Rochester, N. Y.; Mr. H. L. Hungerford, Wilkesbarre, Pa.; Mr. T. Clem Beck, Elizabeth, N. J.; Mr. M. C. Olson, Chicago; Mr. Nels Jensen, Minneapolis; Rev. Luther M. Kuhns, General Secretary. Press—Rev. T. F. Dornblaser, Chicago; Mr. J. H. Early, Reading, Pa.; Miss Emma Mast, Zanesville, Ohio; Miss Anna Landis, Jeanette, Pa.; Mr. H. G. Fellinger, Washington, D. C.

The Palmer House has been designated as headquarters. Immediately upon arriving all delegates and visitors should go there to register.

CONVENTION HOTEL RATES PER DAY.

| | Room without Bath. | | Room with Bath. | |
|---|---|---|---|---|
| | 1 Person. | 2 Persons. | 1 Person. | 2 Persons. |
| Palmer House | $1.50 | $1.00 | $2.50 | $1.75 |
| Victoria Hotel. | 1.50 | 1.00 | 2.00 | 1.50 |
| Grand Pacific Hotel ..... | 2.00 | 1.00 | 2.50 | 2.00 |
| Sherman House ..... | 1.50 | 1.00 | 2.00 | 1.50 |
| The Saratoga.. .. | | 1.00 | .. | .. |
| Great Northern Hotel ..... | 1.50-2.50 | 1.25-1.75 | 2.50-3.50 | 2.00 up |
| Kaiserhof ..... | 2.00 | 1.00 | 3.00 | 2.00 |
| Morrison Hotel. | 1.00-1.50 | .. | 2.00 | .. |
| The Stratford Hotel ..... | 2.00 | 1.50 | 2.50 | 2.00 |
| Auditorium ... | 2.00 | 1.50 | 3.50 | 2.50 |

# Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
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IN THE INTERESTS OF
**The Lutheran Church and her Young People.**

Edited by E. P. EILERT
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## Editorial

### A Happy Easter to All Our Readers

What does Easter mean to us? We rejoice in Christ's life upon earth, and His death upon the Cross for our sins, but the Resurrection brings special gladness, for thereby eternal life is assured to us. "But now hath Christ been raised from the dead, the first fruits of them that are asleep." "Who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." "For we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. Then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Studying the story of that Resurrection morning, we are attracted by several important thoughts. The anxiety shown by both men and women to render the last service to their dead Saviour, hurrying early in the morning "while it was yet dark," and lo, on reaching the place of burial, they found Him alive; their fears lest they could not obtain entrance to the tomb so as to anoint the body with the spices and other things which they brought, and behold, their fears were groundless. So lack of faith raises obstacles, which, when the time comes, are removed, like the lions before Christian in "Pilgrim's Progress."

Another thought is the messenger whom Jesus sent to tell His disciples. A woman whom He had saved, and who longed to manifest her gratitude, but whom Christ restrained, as He desired to use her first for His service in carrying His message to His disciples. How often the woman carries the good news! She is ever ready to do what she can.

Notice the order in which the tomb was left. Not as if Christ has risen and departed in haste. It is said that Simon Peter "entered into the tomb; and he beholdeth the linen clothes lying, and the napkin, that was upon His head, not lying with the linen clothes, but rolled up in a place by itself." "Order" is said to be "heaven's first law," and it is necessary always to be orderly.

And then the special consideration which the Saviour had for His disciples, for He told Mary, "Go unto my brethren"; and the young man in the tomb, when he announced that Jesus had risen, added: "Go, tell His disciples, and Peter, He goeth before you into Galilee; there shall ye see Him as He said unto you." What a comfort it must have been to Peter that he was remembered by the Saviour, although his treatment of Him had been such as to make him feel that he never could be recognized again by the Master. Our Saviour is compassionate and forgiving, ready to receive us and comfort us when, like Peter, we fail him and turn our backs on Him.

**EARLY**

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the Sepulchre (St. John 20:1), bringing the spices which they had prepared, and certain others with them. (St. Luke 24:1.)

**ANXIOUS**

And they said among themselves, who shall roll us away the stone from the door of the Sepulchre. (St. Mark 16:3.)

**SURPRISED**

And when they looked, they saw that the stone was rolled away: for it was very great. (St. Mark 16:4.)

**TERRIFIED**

And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed their faces to the earth, they (St. Luke 24:3, 4 and 5) answered and said unto the women, Fear not ye. (St. Matt. 28:5.) Ye seek Jesus of Nazareth which was crucified: He is risen: He is not here; behold the place where they laid Him. But go your way, tell His disciples and Peter that He goeth before you into Galilee; there shall ye seek Him, as he said unto you. (St. Mark 16:6 and 7.)

**EARNEST**

Then she (Mary Magdelene) runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the Sepulchre, and we know not where they have laid Him. (St. John 20:2.)

**REPORTED**

And they returned from the Sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdelene and Joanna, and Mary, the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales and they believed them not. (St. Luke 24:8, 9, 10, 11.)

Spring brings to us a symbolic type of the resurrection. Through the long months of winter nature has slept; the leafless trees, the ice clad streams, the snow covered fields, have the chill and lifelessness of death. The return of spring revives nature. There is life in the trees, the streams flow with ceaseless murmur, and the grass gives life and beauty to the fields. This is a type. We stand reverently with uncovered heads in the cemetery. "Beneath the sod lie the bones." But Christian faith and hope and love know there is life to come out of the chill cold clods of the valley, where there have been tears, aching hearts and broken hearthstones, because of Christ and the power of His resurrection, there shall be out of the valley of dried bones a rising to life that shall wipe away the tears from the eyes, blot out the traces of sorrow, and give Lazarus rest in Abraham's bosom. Before the great fact of Christ's resurrection is the rising or falling hope, and steadfast faith of the Christian. Christ risen; the grave robbed of its prey; victory over death—these enable the Christian to stand fast and remain unmoved amid the onslaughts of infidelity. The Easter fact gives power and emphasis to the birth in the manger. It makes the mission of Christ to seek and to save those that were lost effective. To the manifestation of God's love it gives significance; and faith in Christ is the victory that overcomes the world.

—❦—

Christ himself is the standard both in character and in conduct for the Christian. The Christian has nothing to do with establishing the standard. His business is to measure up to the standard Christ has fixed. An excuse for lowering His standard, his failure to measure up to it, can cause him only shame and sorrow. The promises of God should inspire his efforts to rise to the Christian standard.

—❦—

The important thing is that today we recognize God's will in the world as a growing and deepening power. God's providence is in our own national history. The difference in the spirit of Christianity and heathenism must

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be due to God's hand in the world's history. Christ revealed God to the world. It is a different world because Christ was born and rose again from the dead. Because, as a people, we have trusted in God, he has made us a highly favored land. For this we praise Him, and recognize His presence in our history.

—❦—

We stood watching a number of workmen raise an immense block of stone to one of the upper stories of a modern skyscraper building. Every few minutes the foreman would say, "Steady, men! steady!" The nature of steadiness is to overcome difficulties. This is not done with a rush and a shout, but the difficulties vanish like icebergs disappear before the steady radiance of the sun. But it takes a mighty will and an unchanging attitude of the soul to make a man steadfast. In spiritual life, without steadfastness men will be shaped into deformity and guided to wreck and ruin. This has a very practical application, for the wise man is steadfast as the sun in building his character upon God.


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# Our Churches and Institutions

## In Some of Our Large Cities

**New York.**

—On Sunday, March 29, ground was broken for the new building of the Church of the Incarnation, Brooklyn. The location is at the corner of Fourth avenue and Fifty-fourth street. The speakers of the occasion included Mr. Charles A. Schieren, who has generously assisted the congregation financially; Rev. S. G. Weiskotten, Rev. H. S. Knabenschuh, and Rev. H. P. Miller. A large and churchly edifice will be erected. The church was organized April 7, 1902. Rev. W. Steinbecker is the pastor.

—The first annual report of the Seamen's Mission, recently published, shows total receipts of $7,850, and expenditures of $7,497 for the year. The latter including property improvements. Rev. F. Trentepohl has succeeded Rev. W. Thun as pastor. For the benefit of the Mission a concert will be given in the hall of the German Club, Hudson and Sixth streets, Hoboken, N. J., at half past eight o'clock on Wednesday evening, April 22. A chorus of men and attractive soloists will sing.

**Philadelphia.**

—Rev. Luther E. Albert, D.D., died at his home in this city March 6, 1908, at the age of eighty years. Dr. Albert had been pastor of Trinity Church, Germantown, for about fifty-three years. For several years Dr. Albert's physical strength had been failing, but his mental faculty was active and accurate in its operations until the end. During his career he was actively identified with many of the leading movements of the General Synod branch of the Church. "The Lutheran" concludes its tribute to him by saying: "There was that about his character and personality which compelled respect and love."

—Rev. J. F. Hartman, D. D., has accepted the call extended recently by Bethany Church, Twenty-fifth street and Montgomery avenue.

—A meeting of Lutheran men was held in St. Matthew's Church, Monday evening, March 23, to consider the Forward Movement in the Lutheran Church. Addresses were delivered by men active in Church work.

**Chicago.**

—Salem Church, Rev. L. G. Abrahamson, D. D., pastor, celebrated the fortieth anniversary of its organization, March 1 and 2. The congregation, numbering a thousand members, has a fine church and parsonage. Dr. Abrahamson has been pastor for twenty-two years. Rev. C. B. L. Boman, who was pastor when the present church was built, in 1885, and served the congregation for nine years, was the anniversary speaker. Five of the charter members of the congregation are still living, and were able to join in the festival services.

**Washington.**

—Mr. Cornelius Echhardt, treasurer of the Maryland Synod of the General Synod, is using modern publicity methods to inform people of the project of the Board of Church Extension to build 400 churches in the United States. An attractive folder has been issued introducing the plan.

**Baltimore.**

—After serving eight years as pastor of St. Luke's Church, Rev. George E. Hipsley has resigned to accept a call to the pastorate of St. Paul's Church, Red Hook, N. Y.

—On Sunday, March 15, five memorial windows were unveiled in the First Church, Rev. E. K. Bell, D. D., pastor. The church recently finished improvements to the building valued at $13,000. Among the items there are twenty memorials.

**Cleveland.**

—Calvary Church, Rev. Harold B. Ernsburger, pastor, is about to buy a building lot and to proceed with the building of a church. The quarters in which they worship are crowded.

**St. Paul.**

—The Rev. William F. Bacher, of Kingston, N. Y., has accepted a unanimous call to become pastor of Memorial Lutheran Church, lately served by Rev. Dr. Haupt, of Pittsburgh.

**Jersey City.**

—Rev. Charles Poensgen, of Bridgeton, N. J., has accepted a call to St. Paul's Church, this city.

**Erie.**

—St. John's Church, Rev. G. A. Benze, pastor, will this year celebrate the 100th anniversary of its organization.

**Lincoln.**

—A remarkable growth in the life of a German Lutheran Church in this city is recorded. In February, 1907, two ministers met seventy men to talk over the project of a church. By noon the next day a plot of ground had been purchased for $2,150. On April 14 following the cornerstone of a $10,000 church building was laid, and on that day the charter roll closed with 305 names. On December 1 last the building was consecrated, at a service attended by more than 1,000 people.

**Miscellaneous.**

—Reports of the All-India Lutheran Con-

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ference, held at Guntur, January 2 to 9, 1908, have recently reached this country. They contain information and reminders both inspiring and disturbing. An item of the latter character is the fact that little of the work founded by Ziegenbalg and Plutschau is now left to the Lutheran Church. Much of the work in the south of India started by Lutherans is now in the hands of the Church of England, and this fact is due to the failure of Lutherans to support and conserve their work, it is said. One of the encouraging features of the conference is the determination exhibited among the missionaries now on the field to lose no more ground. An intelligent grasp of the situation and its problems was clearly manifest, and if the Church at home responds in the same spirit of devotion and self-sacrifice shown among these field workers, the work will receive an impulse forward that will multiply its power and greatly enlarge its scope.

—The Luther Hospital Association of Eau Claire, Wis., United Norwegian Church, is erecting a hospital building to cost $48,000. A training school for nurses will also be established.

—Mr. Andrew Carnegie will give $35,000 to Gustavus Adolphus College on condition that a like amount is raised by the friends of the institution, and that the doors of the school be open to all students on equal terms.

—The Missouri Synod has sent three new missionaries to South America. Rev. Heine has gone to Buenos Ayres, Argentina, and Revs. Rohde and Retfeld to stations in Brazil.

—The Rev. Dr. and Mrs. C. K. Lippard are now en route back to Japan, after a furlough of about a year spent in awakening greater interest in the important Lutheran mission work among the Japanese.

—By the will of Ammon W. Geiger, former trust officer of the Norristown Trust Company, probated at Norristown, Pa., $5,000 is left absolutely to Muhlenberg College, Allentown, Pa.

—What is said to be the largest chapel bell in the world, weighing 5,000 pounds, has been hung in the tower of the Pomfret School Chapel, and a bell weighing 7,000 pounds, said to be the largest "school" bell in the world, has been furnished the new College of the City of New York. Both of these bells were made by the well known Meneely Bell Company, of Troy, N. Y.

—The people of Great Britain lay aside in savings $5,000,000 a day and raise $9,000,000 a year for missions. In other words, this Christian nation is willing to give its unused gains of two days to the work of preaching the Gospel.

—The educational authorities of the General Synod report 257 students in their higher institutions of learning who hope to prepare for the work of the ministry. Of this number eighty-nine are in theological seminaries.

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**Bible Readings**

Wednesday, April 15—John 14:1-16.
Thursday, April 16—Matt. 26:36-46.
Friday, April 17—Matt. 27:33-50.
Saturday, April 18—Phil. 3:7-15.
Sunday, April 19—Jeremiah 36:1-26.
Monday, April 20—Acts 1:1-12.
Tuesday, April 21—II Tim. 1:1-14.
Wednesday, April 22—II Peter 1:1-21.
Thursday, April 23—Jude 1:1-25.
Friday, April 24—Rev. 7:1-20.
Saturday, April 25—I John 1:1-4; 2:1.
Sunday, April 26—Ps. 51:5; Rom. 5:12-14.
Monday, April 27—Gen. 3:1-15.
Tuesday, April 28—Gen. 3:16-24.
Wednesday, April 29—Gen. 4:1-16.
Thursday, April 30—Eph. 2:1-10.
Friday, May 1—Rom. 5:15-21.
Saturday, May 2—Rom. 6:16-23.
Sunday, May 3—Isaiah 6:1-8.
Monday, May 4—Matt. 9:27-38.
Tuesday, May 5—Exod. 3:1-14.
Wednesday, May 6—Exod. 4:1-17.
Thursday, May 7—I Sam. 3:1-10.
Friday, May 8—Matt. 4:18-25.
Saturday, May 9—Amos 7:12-17.
Sunday, May 10—John 1:14; Heb. 1:1-3.
Monday, May 11—Matt. 26:59-66.
Tuesday, May 12—John 1:2-18.
Wednesday, May 13—Luke 1:26-33.
Thursday, May 14—Luke 2:1-19.
Friday, May 15—John 19:17-42.
Saturday, May 16—Rev. 20:1-15.
Sunday, May 17—II Samuel 2:1-7.
Monday, May 18—Judges 7:1-21.
Tuesday, May 19—I Kings 14:8-24.
Wednesday, May 20—I Kings 22:41-50.
Thursday, May 21—II Kings 18:1-8.
Friday, May 22—II Kings 12:1-16.
Saturday, May 23—II Kings 22:1-20.

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# Luther League

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SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

## Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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## Luther League of America

Treasurer's Statement Per Capita Account, October 29, 1906, to April 6, 1908.
Paid from March 1 to April 6.

| | |
|---|---|
| L. L. Holy Communion Church, Utica, N. Y.. | $5.00 |
| L. L. College Church, Salem, Va..... | 2.50 |
| L. L., Cobleskill, N. Y..... | 3.80 |
| L. L., Sibley, Ill..... | 1.60 |
| L. L. Emmanuel Church, Moline, Ill..... | 2.20 |
| L. L. Zion Church, Syracuse, N .Y..... | 6.00 |
| L. L., Hooper, Neb..... | 4.06 |
| L. L., Emerson, Neb..... | 4.00 |
| L. L. Martin Luther Church, Toledo, O..... | 4.50 |
| L. L., Helmar, Ill..... | 6.60 |
| A. Raymond Bard, Reading, Pa..... | 5.00 |
| | $45.26 |
| Previously reported ..... | 1,163.09 |
| Total to date..... | $1,208.35 |

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| Philadelphia Central L. L., Pa. | $6.00 |
| State Luther League, N. Y. | 10.00 |
| Mohawk District L. L., N. Y. | 3.00 |
| Catawissa Cent. L. L., Pa. | 6.00 |
| Buck M. C. Cent. L. L., Pa. | 3.00 |
| Berks Co. Cent. L. L., Pa. | 3.00 |
| Grace Church L. L., Omaha, Neb. | 1.00 |
| North East Dist. L. L., Ohio | 3.00 |
| Zions Church L. L., Wheeling, W. Va. | 1.00 |
| Baltimore Dist. L. L., Maryland | 3.00 |
| Syracuse Dist. L. L., N. Y. | 9.00 |
| State L. L., Ohio | 10.00 |
| L. L., Hooper, Neb. | 2.00 |
| Memorial Church L. L., St. Paul, Minn. | 1.00 |
| A. V. S. Dist. L. L., N. Y. | 3.00 |
| First Eng. Church L. L., Richmond, Va. | 1.00 |
| Total | $65.00 |

J. F. DINKEY, Treasurer.
Rochester, N. Y., April 6, 1908.

### NEW YORK

—The annual convention of the Luther League of New York State will be held at Albany, July 7, 8 and 9, 1908. The first session will be held on Tuesday afternoon, July 7, and the last on Thursday morning following. The keynote selected for the convention is, "Our Past, Present and Future." An interesting program has been outlined, embracing subjects of importance and practical value. It is hoped this outline will be ready for publication in the next issue.

**New York District.**

—The Luther League of New York City celebrated its twentieth anniversary by an impressive and instructive service at the Church of the Atonement, Rev. F. H. Knubel, pastor, on Monday evening, March 30. A large and representative congregation was present. Among them were all the ex-presidents of the State Luther League. The worship was conducted by Rev. Knubel, and Mr. William H. Rose, president of the District League, presided.

A letter of congratulation and encouragement from Mr. William C. Stoever, President of the Luther League of America, was read. Mr. Stoever was to have addressed the meeting, but was prevented by illness. General Secretary Rev. Luther M. Kuhns made a short address, in which he referred to the fact that Rev. Knubel drafted the first model Luther League constitution.

Rev. H. P. Miller, president of the Brooklyn District League, spoke on "Three Elements of Success," which he declared to be prayer, faith and work. In introducing his subject he pointed out an element of danger in the progressive tendency of the present day—the danger of underrating the value of old things. Rev. G. F. Gehr, of Erie, Pa., occupied the period that had been assigned to Mr. Stoever. Rev. Gehr stated some interesting facts. He said he could from personal knowledge name twelve young men in colleges and seminaries preparing for the ministry who are there because of the Luther League influence in their own churches. Appropriating the injunction to exercise faith, he said: "Have faith in the Luther League." Another feature of the celebration will be the annual dinner, on April 28, at the Tuxedo, Fifty-ninth street and Madison avenue.

**Brooklyn District.**

—Under League auspices, the Muhlenberg College Glee Club will sing in Y. M. C. A. Hall, 502 Fulton street, Brooklyn, on the evening of May 15 next.

**Rhinebeck District.**

—The thirty-first convention of the Rhinebeck District League will be held Tuesday, May 5,

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1908, in the Church of the Redeemer, Kingston, Rev. William F. Bacher, pastor. At the afternoon session papers will be presented as follows: By Rev. C. S. Rahn, on "Co-operation in District League Work"; by Rev. A. L. Dillenbeck, on "The Luther League as an Aid to the Pastor"; by Mr. James M. Reynolds, on "The Relation of the Pastor to His Luther League." The address in the evening will be given by Rev. H. P. Miller, president of the Luther League of Brooklyn.

**Syracuse District.**

—The Syracuse District League met in convention March 19, 1908, at Mt. Tabor Church, Rev. W. Grommish, pastor, Mr. A. Glicher, president of the Luther League. The meeting was well attended and was very interesting; a paper was presented which reminded the delegates what District conventions mean, and that it is their duty to give full reports to their local Leagues.

The press committee reminded the local Leagues of their duty to the Review, to supply the news and to support the subscription list. Miss Bertha Schaefer, for a number of years recording secretary of the District, tendered her resignation and Miss Jennie Kappesser, who is a very active Leaguer, was elected as her successor.

The District League hopes to see delegates from Oswego present at its next session, May 21, at Zion's Church, Rev. Dattan, pastor.

—At the meeting, March 2, of St. Paul's Luther League, Syracuse, visitors from Atonement Luther League were present and delivered addresses on the work. At this meeting information was given that there had been organized a Junior Luther League. The information came as a surprise to the members of the League. A delegation of the Junior League presented themselves and were cordially received. The Juniors are at work to increase their membership, and preparing for more efficient service in the Church.

## CONNECTICUT

—On Friday, May 22, the Luther League of Connecticut will hold its convention in the German Lutheran Church, West Main street, Rockville, Rev. George Hartwig, pastor. The

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**Adopted by the Luther League of America**

These books ought to be in the library of every Lutheran Sunday School and Young People's Society. They can easily be secured, as will be noted below.

**First Course**

1. Lutheran Manual, Remensnyder. 2. Schoenberg Cotta Family, Mrs. Rundel Charles. 3. Way of Salvation, Gerberding. 4. Praying and Working, Stevenson. 5. Lutheran Foreign Missions, Lauray.

Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the REVIEW at 50 cents each.

**Second Course**

1. Life of Luther, Wackernagel 2. Spener and Francke Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4. Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolff.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the REVIEW at 50 cents each

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1. Conversion of India, George Smith 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele 4. Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker.

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**Fourth Course**

1. Elements of Religion, Jacobs. 2. The Golden Altar, Seiss. 3. Gustavus Adolphus, Fletcher. 4. Luther on Education, Painter. 5. The Life of Christ, Stalker.

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The books of the four Reading Courses are furnished on the installment plan, $2.00 with order, accompanied by good reference, and on payment of $1.50 per month for 11 months.

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business session will begin at 2 o'clock, when reports will be heard from officers and delegates to the National Convention. The evening session will begin at 7:30, when addresses will be made.

—The Luther League of the Church of the Reformation, New Britain, Rev. Aug. Rohrig, pastor, held its annual meeting March 11. Reports presented showed the past year to have been one of much activity and success. The following officers were elected: President, L. C. Recknagel; vice president, Art. Anderson; recording secretary, Art. Olson; corresponding secretary, Miss S. Hagstrom; treasurer, Miss G. Heck.

The Junior League, at its annual meeting on March 28, elected officers as follows: President, Beatrice Olson; vice president, Albert Johnson; recording secretary, Gertrude Markie; corresponding secretary, Lizzie Recknagel; treasurer, William Prescher.

## PENNSYLVANIA

### Berks County District.

—The fifty-eighth quarterly convention of the Berks County District League will be held April 9, in St. John's Church, Kutztown, Rev. J. J. Cressman, pastor. The program presents the subject of "Church Extension."

### Bucks, Montgomery and Chester District.

—The spirit of patriotism vied with religious enthusiasm in historic old Zion's Church, near Spring City, on Washington's Birthday. The occasion was the fourteenth annual convention of the Bucks, Montgomery and Chester District Luther League, and it was, in many respects, one of the most successful gatherings ever held by this District League. Twenty-seven societies were represented by eighty-five delegates and pastors and scores of visitors. Prof. W. H. Weidner, the president, presided, and the devotional services were conducted by the Rev. Lewis J. Bickel, of St. James' Church, Pottstown. The address of welcome was delivered by Mr. John Detwiler, of Zion's League. He called attention to the fact that Zion's Church was a hospital during the Revolutionary War and was visited by Washington during the memorable winter of the Valley Forge encampment, referred to the history of the congregation extending back to the time of Henry Melchoir Muhlenberg, and, concluding, said: "This gathering is to us like the homecoming of the members of a family who come back to the old fireside to clasp hands at the altar of affection." President Weidner made an appropriate response, after which the usual routine of business was transacted, including election of officers for the year, as follows: President, Prof. W. H. Weidner, Pottstown; first vice president, C. M. Berkemeyer, Sellersville; second vice president, Charles F. Ash, Phoenixville; recording secretary, Miss Olive K. Unfried, Perkasie; corresponding secretary, Miss Bertha Bendewalt, Royersford; treasurer, A. B. Walt, Quakertown.

Rev. Fred Kramlich, of Grace Church, Royersford, led the devotional exercises at the close of the morning session.

The church was filled during the afternoon session, which opened with devotional service in charge of Rev. P. A. Laury, Perkasie. After the report of Mrs. G. Warren Bradford, the District League's delegate to the State Convention, read by Mrs. Charles G. Custer, of Pottstown, and announcements of committees by President Weidner, Prof. G. C. Alderfer, of Sellersville, read a thoughtful paper on "Silent Influences." After the singing of a hymn, Mr. Carolus P. Harry, of the Mt. Airy Seminary, made a telling address on "Family Worship." The Rev. J. L. Becker, of Lansdale, closed the afternoon session with prayer.

At 7:30 in the evening a special musical program was rendered, and the Rev. Nathan R. Melhorn, of the Church of the Incarnation, Philadelphia, made a strong and eloquent address on the "Stewardship of the Church."

The convention was royally entertained by the people of Zion's Church, which made it a social as well as a spiritual success. The auditorium was decorated with cut flowers and potted plants, while the basement was a veritable bower of decorative beauty, with the League and National colors predominating.

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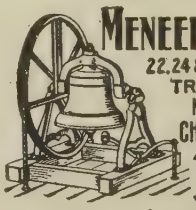
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**York District.**

—A Luther League rally was held in Christ Lutheran Church, York, Rev. G. W. Enders, D. D., pastor, on Sunday, March 8. Mr. Reuben Reininger, president of the League, presided. An address, setting forth the benefits of membership in the Luther League, was delivered by Mrs. S. F. Greenhoe, of Dallastown, and an address was delivered also by Rev. U. E. Apple, of Red Lion, who gave a concise statement of the history of the League movement. The speaker also referred in impressive terms to the benefits the League has brought to the Church; awakening her young people to a sense of their obligation and privilege, and inspiring them to work in unity for the advancement of God's Kingdom in the Lutheran Church.

**Somerset District.**

—The Luther League of Zion Church, Meyersdale, Rev. Charles P. MacLaughlin, pastor, has elected as president Miss Bertha Stein; vice president, Karl A. Miller; secretary, Miss Lou Floto; treasurer, Miss Susie Brensinger; organist, Miss Emma Countryman. With this corps of capable officers, the League looks forword to a year of increasing activity.

**Pittsburgh District.**

—The Luther League of Trinity Church, Tarentum, Rev. Harry B. Ernest, pastor, is among the progressive organizations of the church. Organized in October, 1907, with but twelve members, it has made steady advance until it now numbers fifty members. The League Topics are proving most helpful in the intellectual and spiritual training of the youth of the church. At a business meeting, held the first Monday of the month, the following officers were elected to serve the next six months: President, Estella Mentzel; vice president, Ezra Wolford; secretary, Emma Shaner; treasurer, Catharine Huber; organist, Mrs. W. G. Crawford; assistant organist, Mabel Stewart.

—The Young People's Society of St. Peter's German Lutheran Church has made application for admission to the Pittsburgh District Luther League. The society was organized two years ago and has a membership of seventy. They use the Luther League Topics and hold meetings every Sunday evening. They are now having a membership contest, which is looked upon with great interest by the older members of the congregation. The following are the officers: Miss Anna Kempf, president; Mr. W. C. Behrenberg, secretary; Mr. C. J. Schickhaus, vice president; Miss Emma Weber, treasurer.

—On Sunday evening, February 9, the Luther League of St. Paul's German Church, Allegheny, Rev. A. R. Kuldell, pastor, celebrated its fifteenth anniversary.

## OHIO

—The Luther League of St. John's Church, East Liverpool, recently elected the following officers: President, S. Luther Gilbert; vice president, Eugene Reinartz; secretary, Miss Anna Werner; treasurer, Miss Cecelia Auberger. The League is prospering nicely, adding members nearly every meeting, as well as meeting all expenses and expending money for various objects. One of the latest accomplishments of the League is the completing of the pipe organ fund started three years ago. One thousand dollars having been raised, and a donation of another thousand dollars received, the contract has been made for a $2,000 two-manual organ, which will be dedicated on Pentecost. The M. P. Möller firm, of Hagerstown, Md., got the contract.

**Mansfield District.**

—The fifth annual convention of the Mansfield District Luther League was held in the First Church of Shelby, Ohio, March 10. There were over 100 delegates present, and the committee on entertainment was taxed to its utmost to provide for all.

The convention opened with devotional services, led by Rev. H. M. Nicholson. In a neat address, the president, Rev. A. A. Hundley, spoke of the sphere and importance of the work of the Luther League. Rev. J. S. Herold was to discuss "The Luther League for Lutheran Churches," but on account of illness could


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not be present. Rev. B. B. Uhl delivered a pointed address on the subject. Mr. J. B. Wile discussed "A Twofold Relation"—(1) "The Church to the League," and (2) "The League to the Church." Rev. S. D. Steffey discussed "The Luther League as an Educator." "The Round Table" was conducted by Rev. Dr. O. D. Baltzly. Many questions, presenting difficult and delicate problems in League management and work, were discussed to the profit of all.

At the evening session the Rev. O. F. Weaver conducted the vesper service. Rev. S. G. Dornblaser spoke on "The Benefits of a Liturgical Form of Worship." Rev. S. P. Long discussed "The Lutheran Plan for the Salvation of Man." Revelation, chapter 10, was read, and the "little book" spoken of in that chapter was made to suggest Luther's Catechism, as fully answering its description.

The nominating committee reported officers for the coming year: President, Rev. R. A. Halverstadt; secretary, John C. Ness; treasurer, Miss Lillie Bowden.

The next convention of the League will meet in Ashland, Ohio.

## ILLINOIS

—The First English Lutheran Church, Decatur, has an active Luther League, which is gradually extending its influence and increasing its membership. One of its members is at Thiel College studying for the ministry. Student Roy G. Catlin, of Chicago Seminary, has accepted a call to the pastorate of this church.

**Tri-City District.**

—The quarterly convention of the Tri-City District Luther League was held in the First Swedish Church, Rock Island, Rev. S. G. Hagglund, pastor, March 5. Papers were presented by Miss Anna Wistrand, Moline, and J. E. Barrington, Walker, and an address on "Missions in China" was made by J. E. Liljedahl, of Augustana College. For the June meeting there will be a boat excursion, as last year.

—The Luther League of Grace Church, Rock Island, Rev. I. O. Nothstein, pastor, elected, February 24, the following officers: President, John H. Hauberg; vice president, Eric Hohngrain; secretary, Miss Carrie Olson; treasurer, Miss Esther Edwall.

## MICHIGAN

—A Young People's Society has been formed in the General Synod Mission at Battle Creek.

## KANSAS

—In the General Synod Mission of forty-two members, at Campus, there is a Luther League of twenty-nine members, well organized and doing effective work.

## CANADA

—The Luther League of St. Paul's Church, Guelph, recently organized, now numbers fifty members, having grown steadily since its beginning. Steps are to be taken toward the formation of a Canada League. A meeting for this purpose will probably be held in Galt on April 23.

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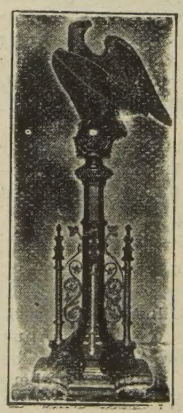
HINTS.—There is vast advantage in studying the abilities of the Junior League workers in each local body, and placing each personality in the position for which it is best fitted. Much of the success of the hours of meeting depends upon the hours of preliminary thought given to the program, and the welcome accorded to each person who is present.

Divide the work, if possible, into as many faithful hands as you have. But be sure that those to whom the work is entrusted are faithful.

Forget not that variety in the exercises is one of the elements of success in Junior League work.

If the League can have some specific work to do, in which every member can be personally interested, the success will be larger than if there is only a vague general idea of what is going on.

Each Junior League depends largely for success upon the talents of its leader. The character of the leader is indelibly impressed upon the lives and habits of the young.



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# Luther League

## Of America

"Of the Church, By the Church, For the Church"

# Official Call for the Eighth National Convention

**Chicago, August 11th, 12th and 13th, 1908**

In accordance with the cordial invitation extended at the Seventh National Convention at Canton, Ohio, the Eighth National Convention of The Luther League of America will be held in Chicago, Illinois. After conferring with the local committee, the Executive Committee has designated August 11, 12, 13, 1908, as the time for holding the convention.

### REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials.

### CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society should be secured at once by State, District, and local officers from Rev. C. K. Hunton, Statistical Secretary, Salem, Va. All credentials should be filled out in duplicate, one part being sent to Rev. C. K. Hunton, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Chicago. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of The Luther League of America.

### GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

In an early number of THE REVIEW the Committee on Transportation will publish information regarding rates.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

By direction of the Executive Committee,

LUTHER M. KUHNS,
General Secretary of the Luther League of America.

WM. C. STOEVER,
President of the Luther League of America.

# Our Juniors at Eastertide

ADDRESS COMMUNICATIONS TO REV. C. ELVIN HAUPT, D. D., LANCASTER, PA.

Joy!
Peace!
Praise!
Victory!

RESURRECTION
RECOGNITION
RESTORATION
REUNION

From the Risen Lord to His True Kingdom

"We proudly bear as ensign
The Cross within the heart."

—❦—

"My Risen Redeemer shall have the soul He died to save."

—❦—

Slumbering Jacob saw at Bethel a stairway of light, but the Church, awakening at Eastertide, finds that Christ, Who was lifted up at Calvary, is drawing all men unto Him.

—❦—

SUGGESTIONS TO YOUNG BIBLE READERS.

You should, as soon as possible, have a Bible of your own.

Each day should find you supplying your soul, at a fixed time, with the Bread of the Word. This hour should be a good time for the purpose.

Pray that the Holy Spirit may guide you into all the truth.

Read carefully, consecutively and repeatedly, the entire Word, book by book. Do not merely glance *at* the lines, but study the ideas contained. Compare what you are now reading with what you have read. Make notes for future use.

Remember that the Book that you are using is the Word of God, and its message is of greatest value to you.

Memorize as much as possible with great accuracy and care.

—❦—

HOW TO MAKE A SUCCESS OF THE CHRISTIAN LIFE.

1. Begin right. Take Jesus as your Saviour from sin, entirely. Do not mix up your own deeds with your Saviour's work.

2. Make your words and deeds always tell for Jesus. Confess Him openly before men.

3. Keep studying the Word of God. It is soul-food.

4. Live a ceaseless life of prayer, for the Spirit, for wisdom, for strength.

5. Be a working Christian. Seek work for Christ.

6. Give largely, and according to a system.

7. Think not merely of the past, but keep working ahead to develop higher and greater results.

(*Selected from "First Words to Young Christians."*)

—❦—

Every Junior League, like every young member of the Family of God, should have a purpose, a fixed work, to be done, if possible, by a given time.

—❦—

What a bright and happy army the bands of Junior Luther Leaguers would make could they all be assembled in some vast prairie on a fine June day! Yet it is made up of each separate soul. Some day this great ideal will be realized in the courts of heavenly glory.

—❦—

One of the great reasons why every boy and girl should learn to read is in order to study and repeat the Catechism.

—❦—

Practical spirituality is the kind for a Junior League worker to cultivate.

—❦—

PERSEVERE IN PUNCTUALITY.

"'Tis not for man to trifle! Life is brief
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours;
All must be earnest in a world like ours."

—❦—

Have you a model constitution?
If you have difficulties, pray.

—❦—

As no one man can build the edifice where all are to worship the Lord, so the Lord would have us to know that there is work for us all to do in the upbuilding of His Kingdom.

—❦—

Procure a Luther League Handbook with supplement and you will have a store of information. Hang it in your Junior League room, for ready reference.

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**For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1315 Waveland Ave., Chicago, Illinois.**